WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 17.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, APRIL 26, 1825. [NO. 43.

INFLUENCE OF FEMALE CHARACTER.

In our last, we gave some extracts from Doct. Spring's Sermon in reference to the qualifications and duties of females; and as we present a few more extracts to-day from the same sermon; it may not be improper to give our readers a more particular account of it. It was preached before the Female Missionary Society of the city of New-York, as was mentioned last week, and has for its title "*The Excellence and Influence of the Female Character.*" The text is in Proverbs 31, 29. "*Many daughters have done virtuously; but thou excellest them all.*"

In his introduction the preacher exposes as a 'wary device of the grand adversary,' that species of illiberality which for ages past has led so many of our race to 'depreciate the worth and excellence of the female sex.' He proceeds to set forth the peculiar duties, virtues, qualifications, spheres of usefulness, &c. that appertain to females—speaks of the importance of their receiving a well-directed education, and of their crowning all their virtues and accomplishments with the spirit of pure and ardent piety; and then dwells at some length, on the influence which a female thus endowed, exerts on the several stations in life which she is called to occupy.

The sermon, as our readers will readily infer from the former extracts, is a very good one; but the subject is of so delicate a nature as to render it impossible for any one to do entire justice to it in a pulpit discourse, and we would bear this circumstance fully in mind, while we just hint at one or two exceptions in the sermon.

At page 18th, where he says "I would never abandon an *abandoned* youth, while there is any hope that *his heart* may be enchained by a *virtuous* woman;" we readily assent to the *truth* of his position; but at the same time feel unwilling that a virtuous female should ever cast herself into the arms of such an individual, and are ready to regret that the preacher has passed over so material a circumstance: Yet when he subjoins—"and I would never calculate with confidence, what course the most promising pious young man will pursue, or what influence he will exert in the church or in the world, until something is known of the influence that will animate or discourage him; which will extend or limit his usefulness; which will give prominence and character to his exertions, or neutralize them all;" we are so carried away with the importance of the sentiment as to be altogether disarmed of criticism. We see presented before us, consequences vast as eternity itself, depending on the character of one who exerts so powerful an influence on the individual we are contemplating, and are then almost prepared to subscribe to what follows in the next member of the sentence—"and which, like his *patron deity*, has an *altar in his bosom whose flame* is never extinguished." Still, however, we cannot fully excuse the omission above alluded to, or the improper associations that are introduced at the close of the sentence. A few other defects of a similar nature might be pointed out; and we might add perhaps, that there are a few passages which savour too much of overstrained courteousness for a grave sermonizer: but the exceptionable passages are so few, and so apparently unintentional, that the sermon as a whole, leaves a most favourable and gratifying impression; and, though it seems to have been chiefly designed for those females which occupy the more elevated ranks in human society, there is much in it, that might be treasured up and reflected upon by every individual who sustains the character of daughter or matron.

After speaking of the influence which a virtuous and accomplished female exerts on herself alone, and adverting to some particular traits of influence which she exercises over her husband, he adds as follows:

"But this is not all. Her wisdom and kindness not unfrequently transform his moral character. That man must possess a hardy temperament, whose licentious mind cannot be withdrawn from the seductions of vice and folly, by the discretion and piety of an affectionate wife, and who cannot look upon the allurements of the world as divested of all their charms, by the innocent endearments he finds at home. When every excellence is concentrated in the person of the female whom he has chosen in preference to all other women to be his bosom companion, what attractions can a reasonable man have to mingle with the snares of corrupt and corrupting society? And with what tender and mighty persuasion may such a wife allure her husband to the paths of heavenly wisdom! How difficult is it for him to cast off fear and restrain prayer, and to remain thoughtless and unconcerned for his own soul, while he discovers her solicitude that he should participate in the privileges and hopes of piety. How often does her example reprove him, her tenderness melt his hard heart, her kind and unobtrusive entreaties embarrass him in his downward career, her prayers bring him back to God and heaven. How many a husband has thrown himself within the ranks of God's covenant people, and under the guide and shelter of the pillar and the cloud, moved on with them toward their destined inheritance, through that tender solicitude with which the mind of a pious wife has yearned over him, that pathetic sympathy which he has seen so often ready to burst over his melancholy condition and prospects, as an alien from the commonwealth of Israel. And when such a woman is wedded to a man of worth and piety, what an help-meet for him through all his course in this wayward world! What vigour and courage do her piety and zeal impart to his in all their celestial career.—How does her prudence restrain, her fervour enkindle, her constancy inspire, her sweetness attract, her uniformity and self-denial reprove him, and her heavenliness discountenance and subdue his worldly mind. The pleasures and the benefits of social piety are no where enjoyed in greater purity, than in the matrimonial relation.—How enviable that chamber of devotion where such a happy pair daily bow their knees before the God and Father of our Lord Jesus Christ, and where, to consummate their devout union, the angel of mercy descends with a coal from off the altar to light their sacrifice. How happy thus to take sweet counsel together, and go to the house of God in company! Who would complain of the cross when bearing it with such a helper? Who would deem the way toward Zion, rugged, tedious, or mournful, when travelling with such a comforter and friend?"

Leaving this interesting scene, the writer next contemplates the mother at the head of her family, as the more important parent in the whole business of forming the character of children. "The education, the government, the piety, the usefulness of the rising generation," he says, "depend chiefly on the mother. The earliest impressions are the most vivid, strong and permanent; and hence the human character is chiefly formed in childhood."

"View such a female as we have described, surrounded by a numerous offspring of sons and daughters, herself possessed of every domestic, intellectual, and moral accomplishment which qualify her to interest and instruct them, and to become the object of their love and confidence, and the centre of attractions to the little world that is rising around her. See her almost constantly with her children by night and by day. Her condescending tenderness promotes the habits of unrestrained familiarity. Her children feel that they have an easier and more ready access to her ear and bosom than those of their father. To their infant minds "she imparts her manners, her habits, her modes of thinking, her opinions, her prejudices, her virtues, I had almost said, her very soul itself." And during their progressive maturity, she may form them almost as she pleases. And even after they have arrived to years of independence, they feel no restraint like the wishes of a mother. That tongue of hers, in which is "the law of kindness," shall "drop as the rain, and her speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the mown grass."

"Hence a mother of this combined excellence, is apt to exert a more efficient authority over her children than the other parent. The stern government of the father, in such a family, is rarely resorted to, because her wisdom and gentleness, her wakeful discretion and unwasting patience, assume more benignant control. Many a youth of rash and impetuous temperament, would venture to break the strong bonds of paternal discipline, while his heart would fail him in rudely bursting the cord that binds him to a mother's bosom.

"And hence it is, that the moral and religious character of children is so deeply indebted to pious mothers. A well informed and pious mother, even when left to struggle with this responsible and arduous duty unaided by the intelligence or piety of the father, usually accomplishes what no father can accomplish, unaided by the intelligence and piety of the mother. The faithful and devout attention of a father, is not without a powerful influence; and yet how few are there who remember a father's care and anxiety, as the means of their conversion, compared with those who gratefully recollect the unwearied solicitude and prayerfulness of a pious mother.

"What a host of worthies, who have been the instructers of the world, and the guardians of its best interests, have dwelt with ineffable tenderness on the sacred name of *Mother!* It was the tender affection and faithful care of a pious mother, that prepared the prophet Samuel to be the minister of salvation to the church in every age. It was the piety and instruction of his grandmother Lois and his mother Eunice, that educated Timothy to be the associate of Paul in converting the nations. When I learn that the mother of Philip Doddridge, "before he could read, taught him the history of the Old and New Testament, by the assistance of some Dutch tiles in the chimney of the room where they usually sat;" and when I am told that "the instructions which his pious mother gave him before he was four years old, fastened an impression on the conscience of the late venerable John Newton, which cleaved to him through all his subsequent licentiousness, till he became an eminent believer and preacher of the gospel which he had despised;" I feel the weight of the sentiment, that "though her station is subordinate, yet in a great measure, a mother carries in her heart, and holds in her hand the destinies of the world." I could mention other men and other mothers, whose benignant influence has been felt through a long line of descendants, and whose usefulness will not be revealed till the final restitution of all things. The name of *mother* vibrates on my heart. *One* I knew, of blessed memory, whose tender affection was never weary, and to whose sentiments of faith and piety, often whispered in the ears of a reluctant son, it is to be attributed, more than to any other means, that unto him who is the least of all saints, is this grace given, that he should preach the unsearchable riches of Christ."

What a scene is here presented to us! but who shall dare to say that the picture is overdrawn?—

The rest of the sermon has reference to relations of a less important kind; and is somewhat less interesting than what precedes it.

EXAMPLE—LETTER OF REV. DR. SCOTT.

"*Chapel Street, Nov.* 5, 1796.

"DEAR SIR,

* * * "I apprehend that the energy of evangelical principles in producing holiness, both of heart and life, is the grand thing to be insisted on by the true friends of the gospel, at all times, but especially in such a day as the present. Nothing can convince more sober people that our doctrines are worth contending for, unless we can show their inseparable connection with real good works: nothing can stop the mouths of reviling enemies and scoffers, but the unanswerably silencing language of the holy lives uniformly led by those who profess the doctrines of grace. *Within* the professing church numbers are deceived by a form of knowledge, and by an unholy confidence and selfish joy, for want of attending duly to this subject: others are kept low, and continue comparatively unfruitful, because they are not suitably impressed with its importance: and, *without*, multitudes have their prejudices riveted, inquirers are stumbled, and despisers are emboldened, by what they witness among professors; which confirms their notion that the doctrines of grace tend to laxity of morals, and consequently are useless or pernicious. *What do ye more than others?* our Lord says to his disciples and to each of us. With our principles, hopes, privileges, obligations, example, and assistances, we certainly shall, if we act consistently, *do more than others;* and whatever tends to promote the peace and purity of the church, or the stability, faithfulness, and comfort of believers, as effectually tends to spread the gospel, as preaching to careless sinners, or sending missionaries into distant regions. *These ought we to do, and not to leave the other undone.* I never yet saw a few consistent peaceable, exemplary believers in any place, but they won over, in time, some of their neighbours and relations, and rendered the gospel respected even by *those without:* but I have repeatedly seen a company of high professors, zealous for doctrines, and loud in disputes, but lax in their practice, who have set numbers against the gospel, and made it despised and hated more than usual by all around them. In this day of infidelity, in which Satan is inspiring his servants to uncommon exertions against the whole fabric of Christianity, books and sermons will do little, unless we can oppose to its progress, not only theoretical discourses on the tendency of the gospel, but also appeals to facts concerning its efficacy in rendering men *holy in all manner of conversation.* Our children, servants, or neighbours will be better preserved from infidelity, and more led to think of religion, by witnessing and *feeling* that the gospel produces happy effects on us, especially in our conduct towards them, than by all we can say. Thus we make a lodgment in their consciences, which they cannot get rid of. If they see us happier and better than other men, they cannot but *feel* the difference, even if they would willingly deny it; but if they can fancy themselves about as good without the gospel as we are with it, nature will lead them to slight it without remorse. Our conduct also must shew men what we mean by conversion, a new creation, being born of God, &c. We must embody such subjects, and be living examples and illustrations of them. We want more preachers, and should *pray the Lord of the harvest to send forth labourers into his harvest:* but preachers and sermons of the cast just described are most important; and *thus* all ought to preach daily. Christians of this kind will be the honoured instruments of reviving religion, and diffusing it into distant lands, as well as of handing it down to posterity."

THE PRAYER OF FAITH.

"Good men, that labor and abound in prayer to the great God, sometimes arrive to the assurance of a *particular faith*, for the good success of their prayer. 'Tis not a thing that never happens, that the children of God in the midst of their supplications for this or that particular mercy find their hearts very comfortably, but unaccountably carried forth to a strange persuasion, that they shall receive this particular mercy from the Lord; and this persuasion is not a mere notion and fancy, but a special impression from Heaven, upon the minds of saints that are made partakers of it. This particular faith is not the attainment of every Christian, much less an endowment of every prayer. There is no *real Christian*, but what *prays in faith*, his prayer has a general faith in the power, and wisdom, and goodness of God, and the mediation of Christ. But there is many a real Christian, who is a stranger to the meaning of this thing; a *particular faith for such mercies, without which a man may get to heaven at the last.* It is here and there a Christian, whom the sovreign grace of Heaven does favour with consolations of a particular faith; nor if a Christian taste of these joys, may he expect more than a *taste* of them; they are dainties that are not every day to be feasted on: 'tis not in every prayer, that the King of Heaven will admit every one to so much of intimacy with himself. Indeed such a *particular faith* is not so much the *duty* of a Christian, as his *comfort*, his *honour*, his *privilege*. There is a *praying faith*, incumbent on every Christian in every prayer; but in this particular faith for the bestowal of such and such desired mercies, is not incumbent on a Christian; tis not required of him. 'Tis a vast privilege, for a Christian to be assured, that the Lord will do this or that individual thing for him, however, 'tis no sin for a Christian to break off not assured of it. But it is the Holy Spirit of the Lord Jesus Christ, that, with a singular operation, does produce in a Christian this particular faith; which indeed, is near akin to the *faith of miracles.* Nor does the principal efficiency of the Holy Spirit, in these illapses, exclude and hinder the instrumentality of the holy angels in them; they are no doubt the holy angels, that with an inexpressible impulse, bear in upon the mind the particular faith, wherewith some saints are at some times irradiated. The wondrous meltings, the mighty wrestlings, the quiet waitings, and the holy resolves, that are characters of a particular faith which is no delusion, are the works of the Holy Spirit, wherein his holy angels may be instruments."

COTTON MATHER.

INFLUENCE OF TRACTS.

From a late English Magazine.

Could the members and supporters of the RELIGIOUS TRACT SOCIETY be present in some of the dark ignorant villages, to see the eagerness with which the poor cottagers receive the Tracts, they would bless God for having inclined their hearts to assist in this work.

May 4th.—This morning I went to M—, a village which I visited in November last. At one house I asked the woman, "Well, my friend, how do you like the Tract I gave you?" "Very much; I have thought of that book you stuck against the wall, more than any thing I ever did in my life."—"Which do you mean?" "Why 'JAMES COVEY,' it is a *deep* book; it has led me to pray to God for pardon." "How do you hope to be saved?" "The way he was;—there is but one way, there *is* no cross lanes: I do not think about it as I ought to do, yet I hope in the mercy of my blessed Redeemer; I know I cannot do any thing of myself." "How long ago did you read the Tract?" "Not till some time after you put it up; I don't know that any thing ever drew my attention as that book did. You know he said, that if he had not lost his legs he would have lost his soul. I hope it has taught me to pray fervently to God to bless me. I cannot read very well, but I read my Bible much more than I did." After some further conversation I left her. I pasted up 40 broad sheets in houses I was unable to visit when here last.

In the afternoon I visited C—, I—, and T—. Numbers of the poor villagers expressed their warmest thanks for the Tracts. I called at almost every cottage. Several told me that many strangers called at their houses to read the Tracts I had stuck against the wall. A poor woman at I—, reminded me that she had given me one of "*Our Saviour's Letters,*" which she had for many years kept to "comfort her," and that I had given her "*Life, a Journey*" in exchange. She told me she had read it many times, it was seldom out of her mind; she thought of the many weary steps she had gone, this led her to seek happiness in God, and she trusted she had found it in the Saviour, and she now found pleasure in reading the Bible, and in attending the house of God. She said, "when I gave you the letter, you told me that if I sought the Lord, he would support me under every trial. When in trouble, (the hour of extremity) instead of thinking of my *letter* as I used to do, I prayed that the Lord would hear me, and direct me to some portion of his sacred word, and never shall I forget that time. My mind was directed to Ps. lvii. the first three verses—"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until *these calamities* be overpast," &c.—Tears came into her eyes as she spoke of the goodness of God. Another person had been much impressed from reading the Broad Sheet I left on the wall of her cottage,—it was "CHRIST THE ONLY REFUGE." Fervently would I pray that these impressions may be lasting, and that they may live as Christians.

A few days since, as I was pasting a Broad Sheet in a cottage, the woman said to a neighbor, 'This is the 'SWEARER'S PRAYER.' I hope my husband will read it and leave off swearing." At C—, I was told of a blacksmith, who was a "desperate wicked man;" but that it would be of no use to call there as he would only abuse me. When I came to his house, he was busy at work; I asked him if he was fond of reading. "No, I have no time for that."—"But you can read on Sundays, and I will give you something good to read." "Well, you may do as you like." I then pasted up the "SWEARER'S PRAYER" and some others on important subjects. He began to read the Swearer's Prayer, and looked on me, exclaiming, "What do you do this for?" "For your happiness and the glory of God." He paused, then said, "I am obliged to you;" and offered me some refreshment. I declined, and left him reading the Tracts. This is mentioned as ground of encouragement to attempt even the most unpromising places.

WE WALK BY FAITH, NOT BY SIGHT.

Those very much dishonour God who profess to trust him for another world, but in the common difficulties of this are perpetually murmuring, peevish, and distrustful. How different was it with Abraham in offering up his son Isaac. What? offer up Isaac! his son! his only son of promise!—Is not the Messiah to spring out of his loins? What will become of all the nations of the earth who are to be blessed in him? How natural and excusable might such questions have seemed? Much more so than most of our objections to the divine conduct. Sense in this case, had it been consulted, must have entered a thousand protests. But the "father of the faithful" consulted not with flesh and blood, not doubting but *God* knew what he was about, if *he* did not. O that we may prove ourselves the children of faithful Abraham. "Against hope," in appearance, "he believed in hope," of divine all-sufficiency, fully pursuaded, that what God has promised he was able to perform—he stretched his obedient arm, nor had he recalled it, had not Heaven interposed; he was "strong in faith, giving glory to God." FULLER.

Fragments.

BENEVOLENCE.

The recollection of having been of service to a fellow creature, conveys a pleasing kind of sensation, which it is difficult to describe, but which Shakspeare expresses thus: "It comes over the heart as soft music does over the ear,

——"Like the sweet south,
That breaths upon a bank of violets."

It is most fortunate for men to have their hearts so framed that they derive pleasure from such recollections. They are constructed to do good to others for their own sake.

DYING CONFESSION OF A SAINT.

The Rev. Mr. D. when asked on his death-bed, how he found himself, answered, "I have taken my good deeds and bad deeds and thrown them together in a heap, and fled from both to Christ, and in him I have peace."

"Give me," said an infidel, to a distinguished French Divine, "your principles, and I will be a better man than yourself." "Begin," replied the believer, "with being a better man, and you will soon have my principles." The promise of our gracious Redeemer harmonizes with this sentiment: "If any man will do his will, he shall know the doctrine whether it be of God."

A word to Students.—Rest not for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace and in the knowledge of God.—Beware of curiosities and novelties in religion.

It is while the enemies of divine revelation style themselves christians, and hold some truth, and couch their errors in ambiguous language, and christians extend to them a kind of semi-brotherhood, that they can plough their way, as they do, thro' the very vitals of our christian community. When they shall fully develope their creed, *they* are *ruined*, and the *churches saved.*—*Oracle.*

As the sun ripens and sweetens fruit by shining upon them, without which they would be sour and unsavoury; so it is the sunshine of God's love and favour that sweetens all earthly blessings, without which they would be but crosses and curses to them that possess them.

As the waters that sunk the men of the old world, raised up Noah in the ark; so death, which sinks sinners into hell, raises saints up to heaven.

As Noah's dove found no footing but in the ark, so a Christian finds no contentment but in Christ.

The frowns of the world would not disquiet us as they do, if we did not foolishly flatter ourselves with the hope of its smiles.

Modesty seldom resides in a breast that is not enriched with nobler virtues.

SIGNS OF THE TIMES.

The day we live in, says a writer in the London Evangelical Magazine for March, is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with mankind who flatter themselves, that Satan will quietly suffer his dominions to be invaded, and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see emperors, kings, princes, popes, prelates, priests and Jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's kingdom among men. "He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the circulation of the Scriptures, and commanding all who are possessed of copies to deliver them up.—The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope, and the re-esblishment of the order of the Jesuits, are unequivocal proofs of their concurrence.

We are led from circumstances to believe, that the Inquisition will very soon be revived in Spain—that the Jesuits will be re-established in France; and then will follow the suppression of Bible Societies, and of that noble erection of perhaps not less than 1500 schools on the British system. The approaching dissolution of the Russian Bible Society—the dismission and persecution of their Excellencies Prince Galitzin and M. Papoff—the banishment of those excellent and most extraordinary Catholic clergymen, Gosner and Lindle, whose labours, in preaching the Gospel and in the circulation of the Scriptures, have been above all praise;—all demonstrate the great and general movement, to bring back those times when the mind, conscience, body, soul and estate, lay prostrate at the feet of a haughty, covetous, and cruel priesthood. What heart under the influence of Christian principles, is not moved at such prospects as these?

INFLUENCE OF TRACTS.

[*From the Report of the New-Brunswick, N. J. Tract Society.*]

"It is my custom," said a certain minister, "to lend a Tract to each of the children and grown persons who attend morning service. Among these children was one about nine and another ten years of age, whose parents were unknown to me. The mother was an industrious woman, but quite ignorant of the truth. The father seldom came home sober. The parents frequently read the Tracts thus lent to their children, and after some weeks began to think I knew the particulars of their lives. At last the mother said one day, 'How is it, John, that Mr. K —— picks out such tracts for you?' 'Why, mother,' said the son, 'He never picks them out for any one, but just gives them out as fast as he can.' This made the matter still more inexplicable to them. After a while the son prevailed upon the mother to come one evening to the lecture—she came a second time, and the Lord was pleased to send the Holy Word home to her soul. She began to pray, and now for twelve months has been a truly zealous follower of Christ. Meanwhile the husband began to read the Tracts, and although angry at finding them in his way, yet he could not help reading them. One day he heard his son saying his prayers, and his attention was arrested by his younger son; 'John, pray for father.' 'Well, what do you say?' inquired the father;—John answered, 'I do not know what to say; Mr K—— says we must pray for our parents; so I say, O Lord, do not let my father get drunk.' This roused the father's feelings. He now prays for himself and family. 'Oh Sir,' said his wife to Mr. K——, 'now we know what happiness is.'"

From the New York State Tract Magazine.

The following extract from the 8th annual report of the Troy Religious Tract Society, is communicated for the encouragement of the friends of Tracts.

"A leading man and magistrate in a neighbouring town, who was under deep and pungent convictions of sin, found no comfort or alleviation, until a few tracts were put into his hands, by a young lady who was teaching school in the neighbourhood, and who had lately received a parcel from our Depository. The three tracts entitled "The great question answered—What shall I do to be saved?"—"The conversion of a Mahometan to the Christian Religion:"—"The importance of distinguishing between true and false conversion," first engaged his attention, and seemed to convey some light and comfort to his mind, and to use his own expression "to lead him in the right way." He at first felt so deeply impressed with gratitude, that he resolved to join our Society; but on more mature reflection determined to use his best exertions to form a society in his own neighbourhood. This we rejoice to state, has been unexpectedly accomplished. The Bible Society in that place, after having lain dormant for six years, has also been revived in a great measure by his instrumentality, and is now in successful operation."

Religious Intelligence.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Plan for the establishment of Auxiliaries and Associations.—Our readers are aware that various causes have of late contributed to diminish the pecuniary resources of the American Board; and that the funds hitherto employed are but as the drop of a bucket, to the sum that would be required to carry the gospel to the 600,000,000, who are still sitting in the shades of spiritual darkness. Among the causes which operate to retard the advancement of the funds, is to be reckoned the want of extensive systematic exertions. Societies in aid of the Board, it appears, have, for the most part, been ill adapted to the object in view. Their operations have been limited and transient, and have depended on the great exertion of a very limited number of individuals. Few are now in existence that were put in operation at the first organization of the Board; and "by far the greatest number of remittances to the Treasurer, now come *direct from individuals* scattered over the country."

To give system, stability, and extent to these exertions, the Board have recently recommended the general adoption of the following plan of Association, premising however, that "no forms of Constitution, no internal economy, no possible provisions can secure an association from decline and destruction, without a salient principle of benevolence in the hearts of its members."

THE GENERAL PLAN.

Two kinds of societies are desired—one large; the other small; and the larger to include the smaller. The larger societies are designed for large cities, collections of towns, or counties. They are to be immediately auxiliary to the American Board of Commissioners for Foreign Missions, and should be denominated AUXILIARY SOCIETIES. The smaller Societies are designed for towns, or parishes. These are to be immediately auxiliary to the larger societies, and should be called, for the sake of distinction, ASSOCIATIONS. The Auxiliary Societies are to be the medium of communication between the several Associations and the Board. It seems to be expedient, that every town, ecclesiastical society, or parish, have *two* Associations—one composed of *males;* the other of *females*. There are many reasons for this arrangement, which we have not room to mention here. The amount of them is, that, in most places, greater funds will be secured, and in the manner least objectionable.

CONSTITUTION OF AN AUXILIARY SOCIETY.

Article 1. This Society shall be comuosed of the members of the several Gentlemen's Associations in
and shall be called *The Auxiliary Foreign Mission Society of*

Art. 2. The sole object of this Society shall be, to raise funds in aid of the missions under the patronage of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Art. 3. The officers of the Society shall be a President, Vice Presidents, a Secretary and a Treasurer. These officers, in connexion with the Secretaries of the several Associations of gentlemen belonging to the Society, shall constitute an Executive Committee, of whom not less than five, including the Secretary of the Society, shall form a quorum.

Art. 4. Every minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

Art. 5. It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain—by deputing some of their number to attend the annual meetings of the several Associations—and, in general, by aiming to excite, in the use of all suitable means, a powerful interest in favour of the mssionary cause.

Art. 6. The Executive Committee shall have power to call special meetings of the Society.

Art. 7. The Treasurer of the Society shall receive payments from the Treasurers of the several Associations of males and females, and subscriptions and donations to the Society, and shall pay over, from time to time, the funds in his possession after deducting incidental expenses, into the Treasury of the American Board of Commissioners for Foreign Missions.

Art. 8. The Secretary shall record the proceedings, and conduct the correspondence of the Executive Committee of the Society.

Art. 9. There shall be an annual meeting of the Society at such time and place as the Executive Committee may appoint, when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported by the Executive Committee; the officers for the year ensuing elected; and such other business transacted as shall be deemed expedient.

Art. 10. A copy of this constitution authenticated by the Secretary, with the names and residences of the Officers annually elected, and also a copy of the Annual Report, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

CONSTITUTION OF AN ASSOCIATION.

Article 1. All [Gentlemen] belonging to [here name the town, ecclesiastical society, or parish] and giving not less than [ ] shall be members of the Association, till they shall decline making a donation at the subsequent annual call of the Collectors.

Art. 2. The Association shall elect, annually, a President, Vice President, Secretary and Treasurer, and Collectors.

Art. 3. The four principal Officers shall perform the following duties:

The President, and, in [his] absence, the Vice President, shall preside in all the meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, and manage the correspondence.

The Treasurer shall take charge of the money collected, and, after deducting incidental expenses, shall pay the same to the Treasurer of the Auxiliary Society of
before the annual meeting of the Association.

Art. 4. The four officers above named shall form an Executive Committee, to manage the business of the Association not otherwise appropriated by the articles of this Constitution.

Art. 5. The business of the Collectors is, to obtain funds. And in order to do this most effectually, they shall make a suitable division of their appropriate labor, call upon the individuals within their respective limits; take the names of persons disposed to contribute, together with the sums which they wish to give for the year; and shall pay over to the Treasurer of the Association, previous to the Annual Meeting, all their collections.

Art. 6. The Annual Meeting of the Association shall be held on the
and shall be opened with prayer. At this meeting the Report of the Treasurer shall be presented and shall be audited by a Committee chosen for the purpose; a joint Report of the Executive Committee, and of the Collectors, shall be made through the medium of the Secretary of the Association, (a copy of which Report shall be forwarded as soon as convenient, to the Secretary of the Auxiliary Society;) the Officers and Collectors for the year ensuing shall be chosen; and such other business and services shall be attended to, as shall be deemed expedient.

FRUITS OF METHODIST INDIAN MISSIONS.

The friends of Missions cannot fail of being highly gratified by the perusal of the following communications. They have not the less weight coming, as they do, from one who is "not a Methodist," and has "never been a loud advocate for missions;" but who has candour enough to exclaim, "If these be the fruits of missions, who will not aid the work?"—*Z. Herald.*

From the Christian Register.

A gentleman of intelligence and education who has travelled extensively in the western country has sent us the following remarks, suggested by an opportunity he had of witnessing the deportment of several Indians at the annual Methodist Conference in Ohio, last year.

The Methodist Ohio Annual Conference met at Zanesville, Ohio, on Thursday, 2d Sept. 1824. With them were five Sandusky Indians. I first saw these in the Methodist Church in the afternoon of Saturday, 4th Sept. After the sermon by a Bishop, one addressed the Assembly by an interpreter, another prayed, and all arose and sung an Indian hymn together.

I am not a Methodist—have never been a loud advocate for missions, though always a friend, I hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more so than in any theatrical exhibition, or the utterance of the most heroic or patriotic sentiment.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not an address got up for the occasion, but the simple expression of strong emotions excited by the occasion, and uttered from the heart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own nation rightly possessed these serpentine streams (pointing to the Muskingum and Licking) and these beautiful hills. He himself had lifted the tomahawk in their defence: had borne his rifle through these valleys in search of the white man's blood. He spoke of the farms and towns, which have risen up in all the land; and of the wonderful change by which he was brought to speak before this assembly—an assembly that, not long ago, would have sent forth shrieks at the sound of an Indian's voice!

He expressed the deepest gratitude for the gift of the gospel to his people, and acknowledged with interest the Annual Conference of Ohio as the chief instrument of Providence in supporting their spiritual necessities. He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers, and made a lively impression there.

When he had closed, his brethren rose up with him, and sung a hymn in their own tongue. The language was harmonious. The air discovered a strong resemblance to their own various hunting songs. It was a little strange to the ear and mind; but the strains were more melodious than I had previously heard from Indian lips. The performance was such, with the attending circumstances, as to melt many eyes into tears. These men and late savages now stood in the presence of a great congregation, transforming their own wild notes into a hymn of praise; and with perfect harmony of time and voice, devoutly singing the Redeemer's love. Jesus' name alone could be understood in the song. It did move the deep feelings of every heart.

After the hymn one of their number kneeled with the congregation in prayer. The language was Indian. Never heart had freer utterance, or poured forth its short petition with greater fervency.

I have heard the Indian war songs and hunting songs, and battle cry; but never before have I heard these sons of the forest speak, in their own energetic and eloquent manner, of righteousness and of judgment to come; in deep tones of feeling, sing the great Redeemer's praise; and, bending the knee, supplicate the gift of the Holy Spirit.—If these be the fruits of missions, who will not aid the work? W.

From the Religious Intelligencer.

LETTER FROM DAVID BROWN.

Through the kindness of a valued correspondent, we are permitted to publish the following letter from David Brown, the Cherokee preacher, to his friend in Fishkill, N. Y. dated

Taloney, Cherokee Nation, Nov. 1, 1824.

Dear Friend,—Since I had the pleasure of seeing you, I have passed various and some very unpleasant scenes. My transition from once place to another has been the cause of my silence. Thus far the correspondence that I held with my numerous friends has been almost suspended. No letters have I received from your part of the world since I arrived in the Cherokee Nation. It is presumed however that my friends do not know where I am. I wish now to resume the pleasant correspondence formerly held with you and my friend in Fishkill. Be assured, that neither time or distance shall erase from my bosom an affectionate remembrance of the many kind offices and favours you had the goodness to bestow upon me when in your country. Since I left Andover my travels have been extensive through the wild and howling forest.—On both sides of the Mississippi have I travelled. I have just come a journey of six hundred miles. I had to swim some rivers on the way. I left Dwight in the month of September last. The primary object of my visit to this country is to attend the National Council now in session at New Town, about thirty miles south of this place.

The posture of National as well as Missionary affairs in this country is very favourable. Equitable and wholesome laws are enacted by the council to protect, and to regulate the conduct of the people. There is a National Academy in contemplation. Some Cherokee gentlemen have already subscribed one thousand dollars to aid in erecting the necessary buildings. There will also be a National Library at New Town, the Metropolis of the nation. In different parts of the nation numerous Cherokees have embraced the Christian religion. I usually preach in the sweet language of Cherokee.

I lately passed through Creek Path, and visited the grave of my fond sister Catharine, who is now I hope in the peaceful kingdom of Christ.

I shall remain a considerable time at Creek Path, where I shall expect to receive a letter from you.

The Lord our Saviour remain and abide with you forever. Yours, very respectfully,

DAVID BROWN.

Bible Society in Virginia.—This Society held its twelfth annual meeting, on the fifth inst. in Richmond.

The receipts during the year were $994 19, in addition to $260 51 in the Treasury, at the commencement of the year. The expenditures, were $1040 10, leaving in the Treasury a balance of $214 60.—*Col. Star.*

SANDWICH ISLAND MISSION.

Letters were received in this town, on Monday evening last, (says the N. H. Oracle, of the 20th inst.) by the friends of the Missionaries at the Sandwich Islands, dated Sept. 28th, from which we learn that the Missionaries are well, and their labors continue to be prospered. A barrel of *curiosities* consisting of male and female dresses, tapa blankets, mats, curtains, and shawls; pillows, tapa sticks, axes, fish-hooks, fly-brushes, pipes, looking-glasses, the sword of a sword fish, shells, minerals, &c., has also been forwarded by them to their friends in this vicinity.

The latest arrivals from the Sandwich Islands mention that a second battle had been fought—that George Tamoree had been taken and delivered up to Krimakoo, who would probably treat him with the greatest clemency. Tranquillity is, of course, restored to the Island of Atooi.

Hayti.—Many letters from the free blacks who left the United States to take up their residence in Hayti, have been published. They all agree on these points; that the promises made to them have been performed, that those who are sober and industrious have good prospects of living well and acquiring property, and that such as are intemperate and lazy will be no better off in Hayti than in the United States. It appears that they have perfect liberty to return on refunding the money which their emigration cost the government.—The emigrants collected at Samana, amount to 350, and they have already organized a Sunday school. They have raised $300 for the purpose of procuring bibles and other books for the use of their children.

Mrs. Graves, wife of the Missionary has arrived safe in Bombay, in good health, and resumed her labours.

REVIVALS.

OHIO.

A correspondent in Huron Co. Ohio, says in a late tour through Sandusky Co. my feelings were really touched with a sense of their destitute situation, where members of the Presbyterian Church told me that they had been there two years, and during that time had never heard a sermon from a preacher of that denomination. I have promised to take a Missionary there, and give them a few Meetings, if my life is spared. How much good a faithful Missionary (whose constitution would be equal to the fatigue) might do in Seneca and Sandusky Counties, we cannot calculate;—they are now full of people where, four years ago, it was a howling wilderness, just deserted by the natives. We have about twelve Churches in this County—one of which was blessed with a revival last year—another is now enjoying a most refreshing shower—the third is awakened in some degree; for these drops of mercy we feel to be very thankful; we do hope it is a token for good and that the Lord will continue to bless his people and build up his cause here.

We have been informed that a powerful work of divine grace has recently commenced in Rev. Mr. Spring's congregation in Abington Mass. More than 20 already entertain a hope of having experienced a saving change of heart, and the prospect of a more abundant spiritual harvest is daily increasing.—We hope before long to be able to present our readers with a more full account of the origin and progress of the good work than we are at present able to do.—The commencement of this revival, we understand was intimately connected with a Bible Class, which was organized in that town more than a year since.—*N. H. Rep.*

Extract of a letter from Mr. J. B. Potter, to the Editor of the Baptist Register, dated

Clyde, April 11, 1825.

Dear Brother—The village of Clyde has enjoyed a season of refreshing from the presence of the Lord. Since the 5th Lord's day in January last, (inclusive) 45 persons have been baptized and added to the Baptist church, 41 to the Presbyterian church, in this village, and a few have united with the Methodist society.

The subjects of this revival, have been the middle aged, youth, and children some of the age of eight years. During the work there has been but little appearance of enthusiasm. By a *still small voice* the Lord has whispered peace and consolation to the *wounded* and conviction to the *careless*, and the power of Divine Grace has been manifested in the conversion of some of the most *hardened*."

We have noticed (says Zion's Herald) with great satisfaction, that revivals of religion have been more frequent and general in the Methodist societies in the northern and middle States, within a few months past, than we recollect to have witnessed for many years.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 26, 1825.

"*Unworthy of Notice.*"—To the omniscient mind, *nothing* is unworthy of notice. The insignificant sparrow, the lilies of the field, every action, every event however trivial—every secret thought, the most hidden emotions of the heart of every individual of our species, fall equally, under the notice of the great Being, who sustains and governs the universe.

Were angels, also to look down upon the affairs of this rebellious world, how widely would they differ from most of us, in the selection of their objects of attention and investigation. We look upon the kingdoms, the honours, the emoluments of the world—upon the triumphs of genius, the distinctions of wealth, and the pride of birth, all of which are of terrestrial growth, as objects worthy of peculiar regard; while not unfrequently would these messengers of the skies overlook them all, and fasten their gaze upon some poor, despised, and forsaken, individual of our species, whose afflictions have been sanctified, for his spiritual improvement, and whose heart is found to go forth in unison with the language of the celestial inhabitants.

Christians, too, have professed to look upon the attractions of "time and sense," as things of a secondary nature; and when their graces are in lively exercise they sometimes live up to this profession; and the frowns and the flatteries of the world, are then beheld with the eye of almost equal indifference. This state of feeling however, is more frequently found in connexion with some share of worldly mindedness, which is quite opposite to it in character. And the christian in his turn, will often come to look with indifference, and it is to be feared, with some share of contempt too, on certain classes of actions, pursuits and individuals, that are capable of exerting immense interest in the bosom of every holy being in the universe. We are apt to attach too much importance to condition in life; and to form to ourselves, such high notions of dignity, as to lead us to look onward towards those ranks which stand before us, and to forget, in a very unchristian manner, the things we imagine are behind, while yet the latter, perhaps, are found to be the chief instruments in the hands of Divine Providence, for bringing about the most important events in this little province of his dominions.

This remark will find its readiest illustration, perhaps, in the ranks of the pious indigent—And how little and contemptible, will one day appear, all that the world now calls great! And how glorious will be the sincere and faithful followers of the Lamb in the eyes of an assembled universe. But there is no necessity for limiting the remark to this favoured class of individuals; The determined enemies of the cross of Christ, are not to be contemplated with indifference, whatever rank or condition in life they may occupy. The lower, as well as the higher ranks of infidelity, have an extensive sphere of influence that cannot be too deeply lamented. The degraded outcasts of society, and the victims of idleness, and dissipation, exert a tremendous influence on the surrounding population, and effect vastly more towards demoralizing and degrading the community, than we are apt to suppose; and this, one might think, is a consideration sufficiently powerful, to induce us to contribute towards lessening their number. But when a man has once yielded himself to the commission of vice, he loses his reputation, and we lose our estimate of his importance in the scale of being, and readily abandon him to self-destruction; and because that in a moral and civil point of view, he has rendered himself unworthy of our favourable notice, we hesitate not by our total neglect of him, or perhaps by treating him with nothing but contempt, to accelerate his downfall and precipitate him into the very gulf of perdition, as if his immortal spirit itself, had ceased to be worthy of any ones attention, regard or solicitude. How often do we entirely forget, in these cases, the value of the human soul, and act like the mere worldling, who estimates such a being, only by his rank in human society. Yet if there is any difference in the value of an immortal spirit, the one which is redeemed from the lowest depths of wickedness will cause the greatest joy in heaven. And if there is more "joy in heaven, over one sinner that repenteth than over ninety and nine just persons that need no repentance," why then should those who are solicitous for the salvation of souls, pass by, even the most polluted of our species as unworthy of notice?

But there is still another class of individuals whom the Christian moralist is tempted to regard as unworthy of notice. And if the example of vicious men is indeed to be viewed as an immense evil, in what light shall we regard those ignorant and deluded 'blind leaders of the blind' who have been instrumental in their ruin, by the dissemination of corrupt principles? Were they possessed of talent and character, they might be met and defeated. Were they not destitute of every thing like a sense of decent propriety, one might reason and expostulate with them. But for the most part, they have just talent enough to ruin themselves and impose upon the ignorant and the credulous—just significance enough to find access to the lower ranks in community; and just that quantity of low abuse and scurrility, which can serve to secure them from exposure by the advocates of truth. Their ribaldry passes for wit, their bold assertions for sound arguments, and their heterogeneous details for the result of solid and extensive information; and whether they plant themselves in the sacred desk, or assume the editorial chair, they seem alike secure from molestation.

But because these men are unworthy of notice, in the estimate of human society, does it follow as a matter of course that their machi-

nations are to be entirely disregarded? Are these deterioraters of their species to be viewed as mere blanks in community? Are such busy emissaries of the kingdom of darkness, to be considered as having entirely neutralized their efforts by the mere exercise of scurrility? The *latter* is indeed unworthy of notice; and the individuals who wield it, may chance to have fallen beyond the reach of recovery; but that so little is done by the christian community, towards redeeming the unhappy victims of their influence, is a circumstance most deeply to be deplored. Let us remember the parable of the gospel feast; and no longer hesitate to "go out into the streets and lanes of the city," and use the means in our power, toward reclaiming these wanderers and outcasts from civil and religious society.

Missionary Association.—A Missionary Association, auxiliary to the American Board of Commissioners for Foreign Missions, was formed by the two Presbyterian congregations in this village, on Tuesday the 19th instant, agreeably to the plan which has been lately recommended by the Board. The association was organized under favourable circumstances; and there is a prospect that the members will become numerous. The following persons were chosen as officers.

Apollos Cooper,	*President.*
Tho's Goodsell,	*V. President.*
Thomas Hastings,	*Secretary.*
John Bradish,	*Treasurer.*
Charles Hastings, Wm. B. Gray, Geo. S. Wilson,	*Collectors.*

The Association is composed principally of male members. Some of the ladies of the village were previously associated for a similar purpose; but not exactly on the same plan.

Associations, Auxiliary to the A. B. C. F. M.—The plan of these associations together with that of auxiliary Societies, as contained in a small pamphlet handed us by one of the agents of the Board, is detailed in the preceding columns. We have been induced to bring this subject before our readers to day, from the hope that auxiliary associations may be formed in the towns and villages throughout this country: and what should prevent the religious societies in this and the neighbouring counties from adopting the measure at once, and forming themselves into County Auxiliaries, as contemplated in the plan furnished by the Board? We have recently heard good tidings from the missionaries under the employment of the Board; and have learned that there is an urgent demand for pecuniary contributions; and if example is also required to stimulate us, we may find it in the *fifty new* Associations which are noticed in the last Missionary Herald.

Oneida County Bible Society.—We mentioned a short time since, the proceedings of the Monroe County Bible Society, as furnishing an example worthy of extensive imitation; and published at the same time, a letter from the Secretary of the American Bible Society which contained a similar sentiment. We have now the happiness to state, that an agent has been appointed by the directors of the Oneida Bible Society, whose duty it is, to ascertain what number of Bibles are required to furnish a supply for every family in this county. This step, we presume, will be followed by one that is still more effectual.

The Prayer of Faith.—As considerable discussion has been held of late, respecting the prayer of faith; we thought it might be interesting to some of our readers to know what theory was entertained respecting it a century ago, by so good a man as Cotton Mather, who was a clergyman at Boston, and whose "Essays for Doing Good" still constitute the text book of those who stand foremost in the ranks of well doing. The article is found on our first page and copied from the Recorder & Telegraph: but for the present, we choose to leave it to speak for itself.

The last Recorder & Telegraph has noticed in the very kindest manner, a mistake of ours respecting the late purchase of the Indian lands in Georgia. The mistake was rectified in our last number. It consisted in using the term "*Cherokees*" instead of "*Creeks.*"

Colonization Society.—The Eighth Report of the American Colonization Society published a short time since in the City of Washington, has just come to hand. Situated as most of our readers are, remote from the influence of slavery, it cannot be expected that we should enter fully into the feelings of those who live at the south, respecting the removal of their coloured population: but realizing as we do the blessings of liberty, and retaining our present impressions of the original rights of Africans, we cannot remain entirely indifferent to the subject. We have all seen and heard enough of the evils of slavery to induce us to rejoice at any prospect, however distant, of its entire abolition; and that such an event will at length take place, and that we are witnessing at the present day some of the incipient movements towards its accomplishment, there remains not the smallest doubt.

In the most enlightened parts of Europe the cause of Africa is steadily gaining ground—the slave trade has much diminished; and ships freighted with Africans, we have reason to believe will soon come to be treated as piratical vessels. England, in her own proper soil, has long since decreed liberty to every African who touches her shores. She has done much towards meliorating the condition of slaves in her West India territories; and on the African Continent she has established a number of extensive and flourishing colonies.

Our own country is in some respects, following the example of the English. It is true that the removal of the *freed* people of colour is at present made the *primary* object of attention; and that self-interest holds out powerful inducements to perseverance in the prosecution of this object; and it is not less true that these circumstances have been made to form in the minds of the friends of Africans, serious objections against the whole proceedings of the Colonization Society. But how often are the best of men influenced, at the same time by a complication of motives? If we wait for the springs of benevolence to become wholly pure before we commence the work of well doing, we may rest assured that nothing effective will ever be done. In this imperfect state, we can never find enough of pure benevolence to carry forward with steady perseverance, the melioration of that extensive class of men whom, from our earliest infancy we have been taught to despise. Individuals may be found who are disinterested; but the work requires extensive co-operation; and we cannot but look upon it as a favourable circumstance, that there is *enough* of self-interest enlisted to secure in this point of view the advancement of the cause.

But the project is by no means wholly selfish; nor is it confined to the freed portion of the coloured population. Not a few of the colonists of Liberia were emancipated for the express purpose of migration; there are many benevolent minds at the south, and such instances as these will doubtless become more frequent. The greatest exertions are also made to promote the interests of the colonists. At Liberia, the work of civilization, industry, and mental improvement, is carried forward with zeal, perseverance and success; and from the past history of the colony, as well as from the details contained in the Report before us, there is every reason to believe that this work will continue to increase till the colony becomes at once a source of revenue to the society, a safe asylum for the distressed natives; and a place of retreat for those fugitives of the continent, who are now sold like beasts in the market. The prosperity of this and similar colonies, too, it may be expected, will be the means of inducing the millions of Africa to follow the example and carry forward the same salutary operations. Then at least, if not before, the grand argument against extensive emancipation will have been done away, and the people of colour as appears from the result of the most sober calculation, will then be transported at a very trifling expense, to their own proper climate, and to a country where they will be respected, where their rights and privileges will remain secure, and where they can enjoy the full blessings of freedom and civilization.

If any one, after reading the reports and documents published by the Colonization Society, can doubt of the reality of these prospects; on the ground of difficulties that are to be encountered in effecting radical changes of national character; we would ask him to look at the experiment which has lately been furnished in the islands of the Pacific, under circumstances of ten-fold embarrassment. This enterprize in the Pacific was at first undertaken by a few individuals under innumerable disadvantages, and for several years it made little or no perceivable progress: but it has at length been attended with the most complete success, and the islanders have become civilized and independent; and their land has become eminently distinguished for gospel privileges.

The Sandwich Islands thus far, have experienced still more rapid changes; and even the Hindoos who have formerly been represented as sunk in hopeless degradation, are beginning to improve in a visible manner under the efforts that are undertaken in their behalf.

The African emigrants, however, possess many important advantages over the nations we have just enumerated. Many *carry with* them the arts of civilization. Numbers have received the rudiments of an English education, some are well educated; and a few are distinguished for their piety. In some measure, then, the work is already accomplished in miniature.—The worth of property is acknowledged; a code of laws has been formed and brought into successful operation: the arts of civilized life are beginning to progress; schools of instruction are instituted, the gospel of reconciliation is preached in its purity; and the colony from its very commencement, has carried with it the seeds of moral and intellectual cultivation. The situation of the colony, too, has been ascertained to be healthy; the soil is rich, and many of the products of the country will become valuable articles for exportation.

Such is the general view presented by the Report before us, which, with the accompanying documents, constitutes a pamphlet of nearly seventy pages. The subject matter is interesting. The managers mention, that there is an improvement in the condition of the colonists since the last report. They speak of the progress of moral and religious influence; and of the establishment of Sabbath schools, and they have also the happiness to state that their cause is rapidly gaining friends in our own country, even in the New England and Northern states. State Auxiliaries have been formed in Vermont, New-Hampshire, and New-Jersey. Resolutions in favour of the Society have been passed by the Legislatures of Virginia, Maryland, Tennessee, and New-Jersey. Nor must we forget to mention, that the Society have it in contemplation to found an institution in this country, similar to the Cornwall Mission School, where young people of colour can be qualified for extensive usefulness as future inhabitants of the colony.

From Utica to the Hudson—The project of improving the communication from Utica to the Hudson River, excites considerable interest in this village at the present time. One of the most substantial reasons urged in favour of the project is, that, the canal navigation opens a full fortnight later, than that of the Mohawk used to do. The last week's Sentinel contains a well written article, setting forth by a series of calculations derived chiefly from a 'pamphleteer of Philadelphia," the advantages which might be expected to result from the construction of a rail road for the purpose above contemplated. But whether this project, or that of improving the navigation on the Mohawk, or any thing at all will be undertaken, is more than we are at present able to conjecture. A village meeting was holden last week, and a committee appointed to take the subject into consideration, and make the necessary inquiries.

POLITICAL.

FOREIGN.

The last news from Constantinople, to Feb. 10th, is, that the Janissaries have attempted a change in the government. The state of Turkey," remarks the Courier, "is sufficiently ominous at the present moment." Several Ortas of Janissaries and even certain persons about the Sultan's person, had been gained over by the conspirators. The plot had many ramifications, and was defeated only by the treachery of a Janissary. Arrests and executions immediately followed. Great consternation wasspread among the Franks and Greeks, & in the Turkish part of the city, the people showed so much discontent that the greatest excesses are apprehended; venting the most violent expressions against the Sultan, and abusing one of his favourites. The Grand Vizier, the Aga of the Janisaries and the Aga of Bujukdere, exerted themselves to prevent an insurrection, and the Sultan is doing his best to pacify the people.

The news from Greece is also discouraging to the Turks. The central government are entirely triumphant, and have purchased two frigates and three small ships of war in England for the next campaign, which are expected soon at Napoli di Romania. Omer Vrione has written to the Porte that he has been obliged to give up his posts, and that his troops are in a state of mutiny. The Greek cruisers are still troublesome in the Black Sea. A previous account states, that the Turks had sent out two corvettes and three brigs against them, but they are accused of acting against European commerce.

Greece.—The Greeks have destroyed another Turkish frigate, and captured her convoy.

It is said that the Turks will make a more powerful attempt than ever, to subdue the Greeks the ensuing campaign.

The town of Santa Maura, in the Ionian Islands, and several villages in the Island of Leucadia, were destroyed on the 19th of January at noon by an earthquake; about 90 persons were buried in the ruins, and a much greater number were wounded.

Colombia.—Jamaica papers to the 19th of March have been received, which contain advices from Carthagena, to the 6th. On the 8th of February an extraordinary Congress was held at Bogota, to take into consideration, the resignation of General Bolivar, in conformity to his determination, after the destruction of the Spanish forces. Great interest was excited during the reading of the General's letter, and at the conclusion it was unanimously resolved, that he should be requested to continue to be President of the Republic. The election of the Vice-President and Representatives of Congress, was to take place in April. An agent from Hayti had arrived at Colombia to propose a treaty of Commerce, as well as of definite alliance, between the two governments,

Southern Sea.—Captain Weddel of the British Navy, whose account of his recent voyage towards the south pole is in press, after passing thro' an extensive barrier of ice islands, about fifty miles broad, commencing in the latitude of 68 deg. on the 20 of Feb. 1823, actually reached the high latitude of *seventy-four deg., fifteen minutes, south.* Here, with very clear weather, he was astonished to find that not a single piece of *field*-ice, and only four ice-islands, were in sight, even as far as the eye could reach from the mast-head. The state of the sea in this high southern latitude must excite wonder in the minds of geographical inquirers; who, since the unsuccessful attempt of Capt. Cook to advance beyond the seventy-first degree, have considered these regions as impenetrable.

DOMESTIC.

LEGISLATURE OF NEW YORK.

Lotteries.—In 1820, an act was passed to "*enable* the Mayor, Aldermen, and Commonalty of the city of Albany," to dispose of their public lands by lottery. A scheme was made out; by which the prizes drawn were to be paid in *land.* The new Constitution, subsequently adopted, declares that "*no Lottery shall hereafter be authorized in this State.*" But as the tickets in the Albany Lottery could not be sold, nor the land be disposed of agreeably to the charter, an attempt has been made to obtain a *modification* of their charter, in order that the Corporation may sell their land at auction, and make up the deficiency by a "*money Lottery.*" On these facts, it became a question whether the Legislature could, constitutionally pass such a law. Lieut. Gov. Tallmadge, as President of the Senate, decided, by his casting vote, against the bill, "*that the Legislature may modify a previous grant, but cannot enlarge the powers or extend the grant.*" This decision is as it should be. It is a *rational* construction of the Constitution, and we hope succeeding Legislatures will abide by it.

General Root.—General Root has resigned his commission as *reviser of the Laws*, and Henry Wheaton has been appointed in his place. B. F. Butler, John Duer, and H. Wheaton, now compose the commission. This *too*, is as it should be—at least a part of it. The General is to receive $1000, for services rendered previous to his resignation.

Canal Locks on the Sabbath.—The Committee to whom were referred the several petitions relative to closing the canal locks on the Sabbath, have reported against them. Among other reasons for their report, they allege that it would be *oppressive* on a certain portion of the citizens! and that it would not have the *effect* designed—inasmuch as there would be a collection of boatmen at each of the locks, spending the day in idleness and dissipation. These are *wonderfully fine arguments*, and show a *vast deal of research!!* Precisely the same reasoning might be held respecting *all* the laws that relate to the Sabbath: for who would expect that those who need the restraint of the laws on this subject, would all take it into their heads at once to attend meeting. The whole in our view is a mere farce—a pretence to excuse the most flagrant and unnecessary breach of the fourth commandment, on the mere score of interest. Several bills were passed on Thursday, but as the titles have not been published, we cannot enumerate them.

Adjourment.—The Legislature after having passed the usual votes of thanks, adjourned on Thursday the 21st inst., at 2 o'clock, P. M. They have done a multiplicity of business, and left much *undone.* They have enacted about 300 bills, and it is thought that they have been about as industrious as their predecessors. The Session *closed harmoniously.* The Hon. James Burt, previous to the adjournment of the Senate, was elected President of that body *pro tempore.*

The following resolution, relative to the amendment of the constitution has been passed by the Legislature:

Resolved, That the following amendment be proposed to the constitution of this state, to wit:

That so much of the first section of the second article of the constitution, as prescribes the qualifications of voters, other than persons of color, be, and the same is hereby abolished; and that the following be substituted in place thereof:

Every male citizen of the age of twenty-one years, who shall have been an inhabitant of this state one year, next preceding any election, and for the last six months, a resident of the county where he may offer his vote, shall be entitled to vote in the town or ward where he actually resides, and not elsewhere, for all officers that now are, or hereafter may be elected by the people.

Members of the 18th Congress.—The National Journal contains a list of the members of the House of Representatives of the Eighteenth Congress, together with the names of the States and Counties where they were born, so far as they could be ascertained. Of these New Hampshire produced 7, Maine 4, Massachusetts 20, Rhode Island 2, Connecticut 23, Vermont 4, New York 21, New Jersey 7, Pennsylvania 32, Delaware 1, Maryland 13, Virginia 39, North Carolina 13, South Carolina 6, Georgia 3, Kentucky 3, Tennessee 2, Ohio *none*, (represented by Eastern men) Louisiana *none*, (Md. Conn. N· York) Mississippi *none* (Pennsylvania) Indiana *none*, (Va. and N. J.) Illinois *none*, (Ky.) Alabama *none*, (Va. and N. C.) Missouri *none*, (M. D.) Michigan *none*, (France) Arkansas *none*, (Tenn.) Florida *none*, (Va.)

It appears from the above that the Western States are represented by their Eastern neighbours. This is a proof of the rapid progress of population Westward. It is a striking fact that Ohio, which is, in population, the fourth State in the Union, is not old enough to be the birthplace of a single representative in Congress.—*F. Visitor.*

Pirates Captured—One of the U. S. Schooners has captured a piratical vessel, it is said, on the south side of the Island of Porto Rico. The whole of the crew are taken. What will be done with them? Will they be imprisoned, tried, condemned, and—pardoned, as usual? or will they all be hung?

A law to punish gambling, has been passed the Legislature of Illinois; by which a fine of $25 is imposed on any person who may hereafter bring or cause to be brought into the State, or shall sell, or offer for sale, any pack or packs of playing cards, or any dice or billiard balls, or any other device or thing, invented or made for the purpose of being used in games of hazard; also, a fine of $25 on any person or persons who shall buy or offer to purchase any such pack of cards, dice or billiard balls; also a fine of $25 on any person who shall play at cards, dice, billiards, or any other game of hazard, for money or property; also, a fine of one hundred dollars on any tavern keeper or owner of a grocery or tippling shop, who shall suffer any species of gambling in his tavern or shop. The law makes it the duty of all justices of the peace, sheriffs, coroners, constables, and grand jurors, to notice and give information of such offences to the proper authority; and in case of a neglect of duty in this matter, any such officer is to be fined in the sum of one hundred dollars, and suspended from his office for the year.

Caution to Manufacturers.—The cotton manufactory of the Rev. Reuben Palmer, of Montville, Conn. was burnt on the 14th ult. supposed by the heat of the *friction* of part of the Machinery.

New State Prison.—We understand that the commissioners appointed to locate a site for the new state prison, have fixed in the town of Mount Pleasant, Westchester Co. on the bank of the Hudson intermediate between the villages of Sing Sing and Sparta about a mile from each.—*Alb. D. Adv.*

The armament and naval stores at Whitehall are to be removed to the Atlantic ports.

Pennsylvania Legislature.—The bill authorizing the people to vote for or against a convention to alter the constitution of the State, which was rejected; on re-consideration, passed both houses, and has since received the signature of the Governor.

The whole of the Ohio Canal Loan, of 400,000 dollars, was taken at New-York on the 5th, by John Rathbone, Jr. and Eleazer Lord, at 97 1-2 per cent, for five per cent stock.

It is estimated that there is 800 deaf and dumb persons in New England, and the number is increasing annually.

Creek Indians.—The Governor of the State of Georgia has issued his proclamation warning all persons from intruding upon the lands ceded within the limits of the state, by the late treaty with the Creek Indians either for settlement or otherwise.

General La Fayette.—The route marked out by General La Fayette on his southern and western tour, and return to Boston, is to occupy him 99 travelling days; the distance is 5286 miles—2610 by water, 2676 by land; commencing February 24, and ending June 3, 1825.

American Glass.—Our attention was called yesterday to the examination of a novel, curious and elegant specimen of American industry and talents from the glass making establishment of Messrs. Blakewell, Page and Blakewell, of Pittsburg. It consists of cut glass tumblers, in the bottom of each of which, by a very ingenious process, is imbedded an excellent likeness of some distinguished American citizen, as Adams, Jackson, La Fayette, &c. The likeness is formed of a composition having the appearance of silver, and although presented in bold relief, every part of it is enclosed in the solid glass, and is consequently indelible.—*Baltimore American.*

DEATHS.

Suddenly, in the 50th year of her age, on the morning of the 23d inst. while on a visit to her friends in this village, Mrs. Sarah B. Sanger, wife of the Hon. Jedediah Sanger of New Hartford, and daughter of the late Daniel Kissam, Esq. of Long Island. The deceased was a woman of uncommon virtues, and her loss will be deeply deplored. "In the midst of life, we are in death."

In this village, on Thursday, the 21st inst. Henry Dwight, son of Rev. S. C. Aikin, aged about 20 months.

At Whitesborough, on the 18th inst. doctor Francis Guiteau, in the 60th year of his age. He was an exemplary Christian, and indefatigable in the duties of a physician.

At Philadelphia, Mr. A. K. Robertson, of New York, Student of divinity in the 20th year of his age.

The Baltimore papers mention, with high commendation of her virtues, the death of Mrs. Ellen Moale, of that city. The deceased was the first white child born within the territory now occupied by Baltimore, containg 70,000 souls.

CONCERT.

A Concert of Sacred Music will be given at the Presbyterian Church, in Augusta, on Friday evening, the 6th May next, by the Choir of said Church, under the direction of Mr. D. Clark. Several Gentlemen and Ladies of the vicinity, and several Gentlemen Amateurs from Utica, are expected to attend. Exercises to commence at half past 7 o'clock, P.M.

☞ Tickets for admission, 25 cents each, to be had at the Stores of Messrs. Chandler and Moss, near the Church. *April* 26, 1825.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 qr. Casks different kinds Wine,
30 Kegs Richmond Tobacco Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS & CO.

April 19, 1825. 3w42

NOTICE.

The Co-partnership heretofore existing between the subscribers as Mail Carriers, is this day dissolved by mutual consent. All debts due by them as a firm, will be settled by Warner Mitchell; and all debts due them must be paid to him by the first day of June next, at which time all their unsettled accounts will be handed over for collection.

Oswego, April 18*th*, 1825.

WARNER MITCHELL.
JOSEPH LANDON.

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*

ALEXANDER SEYMOUR.

April 19, 1825. 3w43

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

DYING.

The citizens of Utica are informed that Mrs. Potter (late Mrs. Denney.) has removed her Dye-Works to the House adjoining the Mill on the Mohawk river, where she intends carrying on the business of Colouring Black and all fancy colours on Silk, Cotton, and Woollen, Ladies' Leghorn Bonnets, Kid shoes, &c.

☞ Gentlemen's clothes scoured and dressed in the neatest manner.

N. B. Mr. Potter will attend to cutting and making Gentlemen's clothes.

Utica, April 19*th*, 1825. 42—4w.

POETRY & MUSIC.

"Kindled only at the skies."

The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing which we are acquainted with, in the Spanish language, except the ode of Luis de Lean.

O! let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footsteps of decay
Comes stealing on:

How pleasure like the passing wind,
Blows by, and leaves us nought behind,
But grief at last;
How still our present happiness
Seems, to the wayward fancy, less
Than what is past.

And while we eye the rolling tide,
Down which our flying minutes glide
Always so fast;
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day.
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hasting streams must be,
That into one engulphing sea
Are doomed to fall—
The sea of Death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide
To that sad wave:
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.
* * * * * *

Our birth is but a starting place;
Life is like the running of the race,
And death the goal:
There all those glittering toys are brought
That path alone, of all unsought,
Is found of all.

Say, then, how poor and little worth,
Are all those glittering toys of earth,
That lure us here!
Dreams of a sleep that death must break,
Alas! before it bids us wake,
Ye disappear!

Long e'er the damps of death can blight,
The cheek's pure glow of red and white
Hath passed away:
Youth smiled, and all was heavenly fair:
Age came, and laid his finger there,
And where are they?

Where is the strength that mocked decay,
The step that rolled so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and wo
When age comes on.

MUSICAL ADAPTATION, NO. IV.

In the last two Essays, our remarks were confined to the first and the second exercise of singing in worshipping assemblies: but the third exercise of this nature, is attended with more important consequences than either of the preceding ones.

Whether the services have or have not proceeded with unity of design, the closing part of the sermon and the following prayer will in general be found to excite the strongest interest. By the time these exercises are closed, the preacher will have fully delivered his message; his arguments and admonitions and expostulations, will have been brought to bear upon the feelings of his hearers; and the blessing of Heaven will have been implored on the seed sown, that it may endure, and spring up and bear fruit abundantly. If the preacher, for instance, has enforced the duty of faith, or repentance, or humility, or universal obedience to the Divine requirements—if he has descanted on the shortness of time, the uncertainty of life, the unsatisfying nature of all earthly possessions, and urged his hearers to an immediate preparation for a future state of existence—or, if he has exhibited some one of the fundamental doctines of the gospel, and shown its connexion with other doctrines, and set forth the momentous consequences that result from it—still it has been his object, as far as human means, under the blessing of Heaven, may reach, to put his hearers in possession of his subject; and under ordinary circumstances they may be expected to feel no inconsiderable share of solemnity.

At this critical moment, the object should be to contribute as much as possible towards deepening and perpetuating this solemnity. But how is this to be done?—By furnishing the assembly with some further matter for contemplation?—by diverting their minds from the theme of meditation, with a selection of inappropriate stanzas? or by an indifferent, or protracted, or novel, or elaborate performance of music?—Some such unlucky methods as these, have, in thousands of instances, been made to check the feelings of the assembly; and to dissipate the impressions that had been made through the instrumentality of the speaker.

The perpetuity of impressions, it should be remembered, depends entirely on reflection. The human mind wanders and loves to wander; and the most trivial circumstance is often sufficient to divert it from the subject matter of its contemplations. Impressions will often come and go with the same facility; and it is only when the attention is brought to *dwell* upon them, that they can be deepened and rendered durable by reflection.

In this point of view, the business of adaptation becomes immensely important. Whether the music, at the period we are now contemplating shall be made to follow up the impressions of the speaker, or whether it shall be suffered to set them aside—whether it shall serve to fix the mind on the principal theme of contemplation; or whether it shall be suffered to divert it, or like the after-piece of a drama, to dissipate every thing like salutary reflection, are surely questions of no common interest; and it seems wonderful that, at a day like the present, they should excite so little attention.

The first singing may have formed an indifferent preparative, and the second have been still worse, and yet, perhaps, the mischief may have been repaired by the subsequent exercises: but when *these* have passed, the case is very different. If the singing is then inappropriate, or badly executed, there will be little or nothing to follow, which can do away its deliterous influence. If the singing has been protracted so that the congregation become fatigued with listening, or if it has been so dissonant as to excite their disrelish, or even if it has been executed with uncommon skill, or promptness, or brilliancy, the *mere manner* of the performance will be found sufficient to draw off the attention from the previous exercises, and afford abundant matter for subsequent conversation. And thus the impression last made, it is probable, will gain the ascendency.

But let the hymn be carefully selected with strict reference to the existing impressions, and let it be sung with apparent engagedness and solemnity, in some tune that is familiar and acceptable, and the opposite result may be anticipated, and the reflections of the worshippers may be expected to dwell on the principal theme of contemplation. To obtain a result so desirable as this, is worthy of the greatest care and attention both of the clergyman and the singers.

MISCELLANEOUS.

A SABBATH IN ITALY.

From the Rev. D. Wilson's Letters from the Continent.

After dinner (*at Milan,*) at half past three, we had our second English service, and then we hurried out to see, what you will think incredible in a Christian country, altars set up in the open air to the Virgin Mary, with hangings, festoons of lamps, priests offering prayers, the streets hung with lamps on cords stretched across them, the houses and squares gaily adorned with carpets and lights; the churches open and illuminated, with crowds passing in and out; while priests were giving relics to kiss to the devotees who came kneeling at the altar in the most rapid succession; and soldiers were parading about to keep in order the assembled mobs. I never was so astonished in all my life. Religion was, in fact, turned into an *open noisy amusement*. Before the Cathedral itself, there was an amazing crowd to witness *Punch and his wife*—literally Punch and his wife: priests were mingled in the crowd; and the thing is so much a matter of course, that every picture of this Cathedral has, I understand, Punch and his authority in the fore ground; thus the farce is kept up throughout this sacred day. And what is all this but the ceremonies of Ancient Roman Heathenism coloured over with modern Roman Christianity? The resemblance between Popery and Paganism in Italy, strikes every impartial observer. There are the same prostration, the same offerings, the same incense—the same processions—the same votive tablets—the same adoration of images—the same vows, pomps, revellings, &c.; the names of things only are changed. And oh, what a lamentable, what a heart-breaking reflection is it, that the Sabbath is quite unknown here as the day of sanctification and holy rest! Doubtless in so vast a population there are many secret disciples of the Lord Christ, who "sigh and cry for all the abominationss that be done in the midst thereof:" but as to the people, the Sunday is forgotten, obliterated, lost—nay, it is turned into the very worst day of all the week."

BIBLE ANECDOTES.

Four or five years ago, (says a gentleman in Indiana,) I left Bibles at Bloomington, to be given to the needy. On my removing from M——— to this place (1822) I went to see a family in affliction, a few miles from my house. A well grown daughter was dead, and the mother was in an agony of grief. I called for their Bible. Alas! they had none. I advised them to borrow *now*, and buy *soon*. The man said he did not know where to borrow. He did not think there was one in the neighbourhood.

A neighbour was present, and the bereaved mother turned and asked her if they had one, and was told they had none! And yet this was a populous part of the rich country near Lexington, (Indiana.) But could not such destitute people go away to the stores and buy Bibles if they desired to have them? Undoubtedly they could, but do they? Fill them with this desire, and they will never rest till they possess a Bible. Must we form and support Bible Societies, and procure Bibles for those who have no desire for them? Undoubtedly, that we may kindle that desire, and then supply it.

UTILITY OF NEWSPAPERS.

The following remarks on the value of newspapers are from a late number of the London Westminster Review.

Newspapers, of which the circulation is thus extended, are the best and surest civilizers of a country. They contain within themselves not only the elements of knowledge, but the inducements to learn. There is no one so uninstructed, no one so ignorant as not to learn from them something. It seems impossible that any people, within whose reach good newspapers can be brought, can resist the temptation to letters. In America, where alone the thing has been tried, a native unable to read cannot be found. It is thus that the miscellaneous character of a newspaper makes it more valuable, than if it contained political occurrences and political dissertations. The understandings of its readers are led on, by degrees, from the simplest domestic occurrences to those which affect their remotest interest, from the overturning of a coach to the overturning of an empire. It is impossible that a man, however narrow may be his views, can cast about in such a mass of information for that which particularly concerns his own objects and pursuits, without stumbling on something which enlarges his ideas, or exercises his reason. It is necessary to have seen a people among whom newspapers have not penetrated, to know the mass of mischievous prejudices which these productions instantly and necessarily dissipate. We may instance the belief in witchcraft, and the rage which, on the approach of scarcity, was formerly directed against all the dealers in provisions. No man accustomed to watch the state of crops and markets, the speculation on the adequacy or deficiency of supply, can for a moment suppose that scarcity or plenty depends upon the bakers or millers of his district, or that violence towards them can produce any other than a bad effect. This is an example of the general effects of newspapers. The instruction is conveyed not by the correct inculcation of opinions, but by the power of looking beyond the narrow circle of man's personal observation to the results of a more enlarged view. A newspaper is, in fact, the instrument which enables an individual to avail himself of the experience of the whole community.

From the Phœnix Gazette.

MEMORANDA OF LA FAYETTE.—MONMOUTH.

"You have told me, General, that you first saw the Hero of Liberty in Philadelphia, and surrounded by our most eminent statesmen and warriors. Did you not readily distinguish Agamemnon, amidst the sages and heroes of Greece?" "I required, my friend, no pilot to show me the commander in chief. When first we met, his reception was most cordial and kind; when last we parted, I bore with me to my native land, the blessings of this greatest and best of men.

"Upon my first introduction in Philadelphia, my servants, horses and baggage, were ordered to head-quarters. I had afterwards, myself, head-quarters, as a general of division; but the house, the tent, and well may I say the heart of the chief, was my house. You spoke of the ease and elegance of his manners. I will observe, that to Count Rochambeau, and the French officers, this was a matter of no small surprise. The Count, bred in the old court of France, a court famed over all Europe for its politeness, was astonished to find in a native of a new world, a grace and polish, that would have adorned the first circles of European rank and fashion. Yet the Count remarked, although he charms me with the affability of his address, he never permits me, for a moment, to forget that he is the commander in chief.

"You, my dear sir, have only seen our hero in the walks of peace; he appeared in all his splendour, when on the field of battle. It was at Monmouth; the enemy's artillery thundered upon our line; the shot tore up the ground and bounded by, with that sound so familiar to the soldier's ear; the battle was at its height; the din of the arms, the shouts and cries of the combatants, were such, that I could scarcely hear the orders which from time to time, he gave me. He was then mounted on a beautiful chestnut mare, which he managed with a grace and skill peculiarly his own. He rode through the ranks, and cheered his comrades to the fight. I heeded not the storm that raged around me, while I admired the great chief, than whom *I have never seen so superb a man.*

"Previous to the battle of Monmouth, the council of war had risen, with a decided majority against attacking the enemy. In this instance, as in most others, it was my happiness to agree in opinion with the general in chief. An alliance had just been concluded with France; the preceding campaign of the grand army had been disasterous; time and toil had much improved the dicipline of our troops, and it seemed too much, to let the enemy escape without a blow. Orders were given me, to detail a picked corps for the advance; but while they were filing off, new arrangements were necessary, in consequence of General Lee having determined to take the rank which he at first declined; new troops were added, and we marched under the command of Major Gen. Lee. Lee was in principles an English whig, and it is difficult to say, whether he joined the cause of American independence from a love of this country, or a hatred of his own. He was eccentric, a man of talents and a brave and skilful officer. His dispositions at Monmouth, were not unmilitary, but his besetting military sin, was a belief in the irresistibility of the British grenadiers. I held a very different belief, and wished to attack a part of the enemy's force, which I thought there was great probability of our being able to cut off from their main body; but my superior answered my proposal by—'my dear General, the grenadiers are irresistible.'

"General Washington received the first news of our discomfiture, from a little boy, a fifer, whom he accosted with—'Well my boy, you are going the wrong way; surely our troops are going the other course?' 'No, your honor, they are not,' was the little fellow's reply, 'our boys are coming this way as fast as they can.' 'Impossible,' exclaimed the general, as he spurred his horse, and gaining an eminence, soon discovered the unwelcome truth. Lee arriving, some conversation ensued, when Lee observed—'Your excellency will remember that this business was never to my liking.'

"The general in chief lost no time in restoring the fortunes of the day; his orders flew in all directions; he called up several regiments, one of which I think was Watty Stewart's, commanding them to form and fight the enemy, till he could get the main army in line. The battle now became in earnest. It was intended that I should ambuscade in a wood, to intercept a part of the enemy, who were marching to turn us; but Greene, with the Artillery, so worsted them, that they were obliged to retire. A party of British cavalry, in attempting to cross a morass, became swamped, and received a fire, which threw them into much confusion; riders floundering about with their horses, and horses without their riders and many loosing their caps. Baron Steuben had that morning been pursued by these dragoons, and lost his hat, for which we had laughed at him; and the Baron was by no means sorry at the mishap which had befallen the dragoons."

STAR BORN EMIGRANT.

A few weeks ago, we published an ingenious fable with this title, written by Miss Jane Taylor. Perhaps the leading idea, says the Columbian Star, was suggested to her mind, by the following passage in the Spectator, No. 575,

"Should a spirit of superior rank, who is a stranger to human nature, accidentally alight upon the earth, and take a survey of its inhabitants, what would his notions of us be? Would not he think that we are a species of beings, made for quite different ends and purposes than what we really are? Must not he imagine that we are placed in this world, to get riches and honours? Would not he think, that it was our duty to toil after wealth, and station, and title? Nay, would not he believe we were forbidden poverty, by threats of eternal punishment, and enjoined to pursue our pleasures, under pain of damnation? He would certainly imagine, that we were influenced by a scheme of duties quite opposite to those which are prescribed to us.

SLEEPING IN CHURCH.

Ministers have taken a great number of methods to rid our assemblies of this odious practice. Some have reasoned—some have spoken louder—some have whispered—some have threatened to name the sleeper, and have actually named him: some have called fire—some have left off preaching—Dr. Young sat down and wept—Bishop Almyr took out his Testament and read Greek.—Each of these awaked their audience for the time. But the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, why, he must sleep on till death and judgment awake him.

A striking Anecdote.—The late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and for the first time in their lives, united the heartfelt supplication to him who heareth prayer.—*Mon. Bap. Mag.*

Bible Society and Christian Churches at Ferney.—A Bible Society was established not long since at Ferney, once the residence of Voltaire, by the Baron de Stael and other friends zealous for the propagation of true religion. It is certainly one of the most memorable events in the history of Bible Societies that the antidote should thus issue from the very spot from which the poison of infidelity was so long disseminated; and that the advocates of Christianity should confidently trust to the circulation of the sacred volume itself, as a sufficient shield against the misrepresentations and sophistry with which, in this very place, it was formerly assailed.

It is intended to erect a Protestant church at Ferney, which will be at the same time a monument of the triumph of Christian principles, and of the progress of religious liberty. The French government has granted one hundred Napoleons for that purpose. The king of the Netherlands has given a donation of fifty Napoleons, to promote the object. About £300 sterling have been collected for the purpose in Great Britain, in addition to the sums raised by the Protestant inhabitants of the district, who have contributed to the utmost extent of their scanty means. The sum of £200 however, is still wanting to complete the church.

Since it has been announced that a Protestant church is in progress at Ferney, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that, without the aid of British Christians, the completion of the Catholic church will reprove the tardiness and indifference of the Protestants.—*London Christian Observer.*

Fluency of Speech.—"The common fluency of speech, in many men and women, is owing (says Swift) to a scarcity of words;—for whoever is master of language and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both; whereas common speakers have only one set of ideas and one set of words to clothe them in, and these are always ready; so people come faster out of church when it is nearly empty, than when a crowd is at the door." Dr. Johnson has somewhere a similar remark.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

NEW STORE.

I. J. BERRY'S
Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*